463 black Lolo tend sheep themselves and do not consider ani-
564 mal husbandry a mean job as farming is. Furthermore,
233 every year during the shearing season, the black Lolo usually participate in the work; they especially take the leading part in the "wool fair" at Huang-mao Kang.

174 The fact that the Lolo look down upon farming gives the
564 author the impression that animal husbandry was originally the main economic activity of the black Lolo and that the Lolo were formerly a pastoral people. It was only after the conquest of the white Lolo and the capture of the Han-Chinese as slaves that the black Lolo started farming by forcing the conquered people to cultivate the land. Most of the white Lolo were originally Han-Chinese [62] who, having lived in the Lolo territory for many years, forgot their Han-Chinese ancestry and considered themselves as Lolo. This point will be discussed in detail in the subsequent chapter, "Classes." Here it suffices to mention briefly that the difference in the Lolo attitude towards grazing and farming may be attributed to the differences in the former economic life of the black and white Lolo, or in the relationship of the conqueror and conquered.

241 Agriculture, however, is the most popular enterprise
564 in the Lolo area today. Although the black Lolo do not cultivate the land themselves, the white Lolo, who constitute 80 to
[162] 90 per cent of the total population, are all engaged in farming. Provisions for both black and white Lolo depend upon the produce from the fields. In other words, agriculture is the main economic stay of the Lolo who have, however, a special system of their own in agricultural activity.

423 In Lolo villages, all arable land is the property of the
564 black Lolo. Due to the many divisions and branches within the clan, to the new economic units formed by the grown-up children at the time of their marriage, and to the inheritance of land by male heirs after the death of their father or grandfather, each black Lolo family has its own plot of land. In other words, the right of land ownership is geared to the family unit. This, however, applies only to the arable land for agricultural production and is quite different from the outlying village land, which has no clear-cut boundaries. The
423 village district includes the dwellings, the land or field en-
621 circling each house, the outer grazing land, and even the forests, mountain streams, and rivers. Actually only the house and the field constitute the land owned by each family, while the outlying pasture and forest are the common property of the entire village. Everybody has the right to use them, including all outside people who are not clan enemies. Different

1: Lin E-5 (1943) 1947 AE4 Lolo AE4

[71] CHAPTER 7

CLASSES

564 567 The class system is a special feature of Lolo society which is divided into three groups: black Lolo, white Lolo, and Han-Chinese slaves. The very strict distinction between the black and white Lolo precludes any chance of mobility between them although the white Lolo, originally Han-Chinese slaves who have lived among the Lolo for a number of years, have been accepted by the black Lolo as their own kind. The newly captured slaves from the Han-Chinese territory have the lowest social standing and are looked down upon by both the black and white Lolo. However, if the Han-Chinese slaves become completely acculturated to Lolo life after having lived in their midst for generations, they would be allowed to intermarry with the white Lolo and eventually achieve white Lolo status. Therefore the division between the white Lolo and Han-Chinese slaves is only temporary, and social mobility tends to blur the boundary between them.

564 144 The black Lolo, who consider themselves aristocrats, are the ruling class; they are also believed to be the pure Lolo stock. According to the author's investigation, the black Lolo belong to the Mongoloid race with numerous physical traits similar to the Han-Chinese. For example, their stature, [142] their sparse black hair and brown eyes, their facial features and cranium shape, especially their eye fold, all point to a typical Mongoloid stock. Formerly, based on random observations during their travels, Western scholars considered the Lolo to be Caucasian — an apparently erroneous assumption. [141] Instead of being dolichocephalic, the black Lolo have a medium cephalic index. They differ from the Han-Chinese in certain physical aspects, such as dark skin, hooked nose, and big ear lobes. These merely indicate, however, that as primitive groups long isolated from the "central plains" and inhibited from exogamy, they have formed their own community and maintained their original physical traits. In other words, the [174] black Lolo are members of an ethnic group who have invaded and occupied the present Lolo territory, captured and enslaved those in surrounding areas, and maintained to this day their ruling position.

2: Wiens G-4 (no date) 1954 AF17 South China
Lolo AEH

able. (Eickstedt here referred inexplicably several times to the light-skin pigment as characteristic of the Black-bone Lolo, who are usually described by the Chinese as dark-skinned.) Racially, he said, the Black-bone Lolo are no more related to the southern agricultural Lolo than to the White-bone. From this it would seem probable that the so-called Lolo of Yun-nan in reality are peoples subjugated by the Black-bone Lolo who, after becoming Lolo in culture and forgetting their former cultures, were forced by the pressure of their own multiplication to migrate in search of land. The Black-bone Lolos in the meantime stayed behind in their Ta-liang stronghold.

In any case the Han-Chinese have known of the Lolo in their present habitat for over 2500 years. Ssu-ma Ch'ien mentions them during the Later Chou period and pointed out ethnographical characteristics, among them the custom of wearing the hair in a forward-pointing horn, a practice still in effect. Legend, the sphere of economy, culture, and language, said Eickstedt, point unquestionably to the northern part of the East Tibetan mountain land as their early home, the region presently occupied by the Hsi-Fan. Like the Miao, they, too, were subjected to the population pressures from the northwest desert lands, where droughts and wars led to the migration of splinter groups from the high steppes of Eastern Tibetia southward along the steppe-land corridor. This western high steppe corridor afforded them a special economic adaptation not open to the rice and wheat farmers. This economic relationship provided for lines of least resistance leading to similar geographical landscapes in the south tied in with the high mountains and meadows of southwest China. In Ssu-ch'uan as Eickstedt pointed out, the lines of tribal migration crossed each other, and there was the development of stratified lines of movement.[83]

Just when the Lolo entered the present stronghold area is unknown, but probably in the early Chou or pre-Chou period. Ling Shun-sheng believed they migrated from Yun-nan into Kuei-chou during the Ch'in and Han periods where they found the aboriginal Ch'i-lao, a T'ai group, already in occupation of the land.[84] The great chief of the Lolo in Kuei-chou during the time of the Three Kingdoms was of the An Clan. When the Marquis Wu (Chu-ko Liang) conquered South China for the Ssu-ch'uan Han Dynasty, this Lolo chief was Lo Chi-huo with his seat of rule at Chien-ning in northeast Yun-nan. His tribe was